The Pacific.

First, Pure then, Peaceable—without Partiality and without Hypocrisy.

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Rev. J. H. Warren, Editor.

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GROWING OLD.

BY B. C. ROWE.

"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi. 31.

How cheering 'tis to trace the silver hairs
That mark our progress to the spirit-world!
They come like harbingers of longer life;
Like holy emblems of that glory which
Awaits the pilgrim at his journey's end;
Like premiums of age, given to wear
In honor of the race that's being run.

We do them reverence, and long till we
Can claim them as our treasure. Growing old!
Nearing the verge of that great precipice
Where mortal puts on immortality—
On the descent of life's rough pilgrimage,
Rapidly passing onward to our rest.

Oh! how delightful to behold ahead,
Through faith's dim eye-glass, an approaching heaven;
The "port of peace" in view, and better still,
The Captain of Salvation guiding us,
By his good word and Spirit, in the way.
Surely the Christian may rejoice in hope,
May give the past its pleasures and its pain,
And, pressing forward, urge towards "the mark
Of his high calling." Doubts and fears—away!
For everlasting truth has sealed him saved.

For the Pacific.

Letter from Baden Baden.

My Dear Friend:—You are constantly brought to my mind, by the beautiful objects around, which I enjoy for you as well as for myself. I think of your prayers and am comforted and sustained. I think of your love for the brethren, and, when I am brought in contact with them, try to remember all they say to tell you. When looking on the majesty of Nature, I feel how your spirit could ascend from Nature to Nature's God. The creations of man are also spread before us. How wonderful is Nature! How feeble is man! Yesterday, a friend said, "Coming to Europe has taught me that man is powerless. His most perfect creation, how far it falls short of what we imagine it. Creation without its Great Creator is 'chaos come again.'" I desire to enjoy God even in the works of man—to enjoy the divinity that stirs within, and induces the pencil and chisel to send forth beautiful creations.

We have bid farewell to the Castle. Saw the sun, like a red ball of fire, descend behind the opposite mountains. 'Tis a great thing to look at such scenes. We went to the English Chapel this morning; heard the prayers read very well, and a good sermon. There were two clergymen in the altar, highly respectable in appearance. A crowded church; all devoted, even the young men. They kneel down and read, with apparent devotion. Wherever the English people are to be found, there is her church—there her queen and country are prayed for, and all seem to feel that holiness becometh God's house. Sunday afternoon we crossed the bridge, and walked on the banks of the Neckar, enjoying a lovely sunset. Monday we drove to a woody dell, full of legends and forest paths. Here we found a small lake, famous for its trout. The enchantress Jetta lived here, and was torn in pieces by a wolf, and the place is now called "Wolf's Burnnen." On our return, we passed a convent, and were told the story of a poor nun, who, hearing that her lover was killed in battle, sought comfort in the seclusion of the cloister. The lover returned, and, finding his mistress was lost to him, became a hermit, on a hill near the convent, and afterwards was admitted as its confessor. He never revealed himself until he was dying; he then sent for the nun, told his story, and died in her arms. She did not long survive him. It was near this spot that Bulwer, in the Pilgrims of the Rhine, buries the gentle Gertrude. Our last excursion in Heidleburgh was ascending a high mountain that was back of the Castle. It was a weary pull for our horses, and when arrived at the top, the view did not repay us. We hurried down, to be in time for the cars, in which we were going to Baden Baden.

A very hot ride in the cars brought us to this place. We have delightful rooms opposite the public buildings, and can hear the fine band play from our windows. At dinner, met some pleasant English friends, and went to promenade in the spacious rooms, where the crowd congregate. We heard, this evening, the Austrian band. The music was as wild as if the demons of the Black Forest had, with lute and horn, poured forth their wild notes. We all felt it was finer than any we had yet heard. The next morning, we drove through a beautiful country, full of lovely prospects—mountains, clothed with black forests, smiling valleys, villages scattered here and there. At a castle, we found a bridal party gathered under the trees for enjoyment—old men and children among the group. All followed us to the castle, and over it. The views from it were fine.—The courts, flowers, pictures. In one of the towers is a chair, made of an elk; the legs with the fur and hoofs, and the horns for the arms of the chair. We then drove through two villages to a chateau, formerly occupied by a lady, who commenced life as a vain beauty, and ended it as a zealot. It is full of old furniture, pictures, tiles and mirrors. There are 300 pictures of the lady herself, at various periods of her life. The China was amusing—a dinner set, composed of the forms of cabbages, asparagus, a large ham, a turkey, and every variety that can be formed on a dinner table, made of China. After going over the chateau, we went into the garden to see the chapel. Here we were shown a hair-shirt and a scourge, on which were marks of her blood. Three absurd figures stood at a table—the Virgin, Joseph and St. John. All her meals were taken at this table, and large supplies placed before these images. It was a melancholy picture of an ill-directed mind. Baden is a lovely spot. Nature has dressed it in her fairest form. The climate is all one can ask in summer; but the gambling tables are fearful. You find them surrounded by people of all ages. The cool, deliberate manner of those who conduct the game makes one's blood run cold. Piles of money are placed on the table, and, in a few moments, you see them raking the piles into the public treasury. We saw a young girl, standing by the side of her mother, who was urging her to bet.

Our next excursion was to an old castle on the mountain, back of the town: the ascent is very steep, through a rich forest. The old Castle, at the top of the mountain, is a complete ruin; but it was not too high for the French, who have carried their ravages, with a relentless hand, all over Germany. We ascended story after story, until we stood on the highest fragment, and our heads reeled as we looked from the dizzy height. The prospect was very extended, but not as beautiful as the picturesque valleys, like mountain gorges, which we passed the day previous. Half way down the mountain, stands what is called the "New Castle," with its towers and dungeons; the first an example of early times, when brute strength prevailed; afterwards came the "dungeon and rack." We felt very sad as the horrible cruelties of those times rose before us, and were glad to be again in our cheerful rooms, looking at the gay crowd, passing to and fro.

On Sunday, heard a most interesting sermon from Mr. Rogers, incumbent of Regent's Park, London—text, "He that hath the Bridegroom is the bride." He drew a most touching picture of our Saviour's love—of all He bestowed on us—the love with which He called us, and the little we could give in return. The terrors of the Judgment could not win a heart, but the voice of the Bridegroom can. Our very righteousness was but filthy rags, yet He received us, called us His own, washed, cleansed and kept us. Mr. R. has great earnestness of manner. The English have a simple manner of expounding Scripture, which is very refreshing—a godly sincerity which makes you feel they are only anxious to warn you to flee from the wrath to come, and enter heaven as little children. In the afternoon, we heard a sermon from a High Church preacher, but the first had left a sweet savor which the other could not destroy.

We are waiting here for our letters, and I shall be able to write you from this place once more. Adieu for the present.

John W. Hawkins,

THE TEMPERANCE CHAMPION.

Put on your garments of mourning, and weep and mourn, ye wives, mothers and daughters of the inebriate, for your brother and friend is dead! John W. Hawkins, the friend of the drunkard, died at the house of his son, the Rev. W. G. Hawkins, in Lancaster county, Pa., August 26, at the age of 61 years. His life was an eventful one, and deserves an extensive notice.

During his apprenticeship and early manhood, he was surrounded by those who were in the daily use of alcoholic drinks. In the convivial party and social gathering he was proffered the cup of friendship by the hands of fair women and venerable sires. The minister and all classes drank. The matron prepared her brandied peaches and brandied pies; and thus, wherever the youth went, either to eat, or drink, or work, he was surrounded continually with temptation, not knowing himself that it would lead him to destruction. Day after day his love for wine and strong drinks was strengthening, and day by day the love of the Saviour was weakening, until his appetite led him into the mire of intoxication and all the horrors of drunkenness. From the grog-shop he has been often helped home by his companions to his house, late at night, and thrust in the front door, where he has lain in a helpless state of intoxication. His family would come to his assistance; his little daughter, Hannah, unable to raise him, would bring pillows and blankets to keep him warm, and lay down by her dear father to keep him from harm. Such acts of kindness pierced his soul, and he would promise himself he would never drink to excess again; but the tempter came and he fell, and each succeeding fall was lower and more degrading than the former. His friends gave him up for lost, and he began to despair himself; but, on the first day of June, 1840, after one of the worst debauches he had ever had, which came near sending him to a drunkard's grave, his little daughter, Hannah, was made the instrument of her father's salvation. Coming to his bedside early in the morning, and supposing him asleep, she pressed a kiss of tender affection upon his bloated cheek. Then, kneeling down by his side, she lifted up her eyes and heart to heaven, and prayed in a whisper that God heard, and went to the care of the sinful man. "O, my Saviour," she said, "give my dear father strength to stand up against the temptations of life, and save him from a drunkard's death." That child seemed like a bird of paradise, that had, for a moment, lit on our sin-cursed earth. After this she silently left the room; but when he heard her steps dying away from the stairs, he sprang from his bed, and knelt on the very spot where the child prayed, and cried penitentially to his God to hear the voice of innocence; and there, in that holy place, he vowed, and called upon God to help him in his weakness, to forgive and raise him to the dignity of a man and a Christian. For three days, like Saul of Tarsus, he struggled against a raging thirst, an enfeebled body, a weak mind, and one of the strongest temptations that can befall a mortal; but God, who is rich in mercy, came to his assistance. The bottle, at the request of her father, was broken by Hannah. At the invitation of six other bottle companions, he went to a carpenter's shop in the evening, and signed the Washingtonian pledge; and there these men pledged themselves to watch and help each other to live temperate lives. Hawkins was enabled to keep the pledge; he was soon restored to the Church and the class; and such was the confidence of his brethren that they elected him to the office of a local preacher. If his fall was rapid and ignominious, his rise was glorious, and proved a blessing to thousands.

Science Answering Simple Questions.

Why is rain water soft? Because it is not impregnated with earth and minerals.

Why is it more easy to wash with soft water than with hard? Because soft water unites freely with soap, and dissolves it instead of decomposing it, as hard water does.

Why do wood ashes make hard water soft? 1st, Because the carbonic acid of wood ashes combines with the sulphate of lime in the hard water, and converts it into chalk. 2d, Wood ashes convert some of the soluble salts, and throws them down as a sediment, by which the water remains more pure.

Why has rain water such an unpleasant smell when it is collected in a rain water tub or tank? Because it is impregnated with decomposed organic matters, washed from roots, trees or the casks in which it is collected.

Why does water melt salt? Because very minute particles of water insinuate themselves into the pores of the salt, by capillary attraction, and force the crystals apart from each other.

How does blowing hot foods make them cool? It causes the air, which has been heated by the food, to change rapidly, and gives place to fresh cool air.

Why do ladies fan themselves in hot weather? The fresh particles of air may be brought in contact with their face, by the action of the fan; and as every particle of air absorbs some heat from the skin, this constant change makes them cool.

Does a fan cool the air? No, it makes the air hotter by imparting to it the heat of our face, but cools our face by transferring its heat to the air.

Why is there always a draft through keyholes and window crevices? Because the external air, being colder than the air of the room we occupy, rushes through the window crevices to supply the deficiency caused by the escape of warm air up the chimney, &c.

If you open the lower sash of a window, there is more draft than if you open the upper sash. Explain the reason of this. If the lower sash be open, cold external air will rush freely into the room, and cause a great draft inward; but if the upper sash be open, the heated air of the room will rush out, and of course there will be less draft inward.

By which means is a room better ventilated? By opening the upper sash, because the hot, vitiated air, which always ascends towards the ceiling, can escape more easily.

Why does the wind dry damp linen? Because dry wind, like a dry sponge, imbibes the particles of vapor from the surface of the linen as fast as they are found.

Which is the hottest place in a church or chapel? The gallery.

Why is the gallery of all public places hotter than the lower parts of the building? Because the heated air of the building ascends, and all the bad air which can enter through the window keeps to the floor until it has become heated.—*Dr. Brewer's Guide to Science.*

Things Not Generally Known.

Origin of Hurrah.—The word is purely Sclavonian, and is commonly heard, from the coast of Dalmatia to Behring's Straits, when any of the population, living within these limits, are called on to give proof of courage and valor. The origin of the word belongs to the primitive idea that every man that dies heroically for his country, goes straight to heaven —*Hu-ray* (to paradise), and in the shock and ardor of battle the combatants utter that cry, as the Turks do that of "Allah!" each animating himself, by the certitude of immediate recompense, to forget earth and to contemn death.

Filibusters.—The title of filibusters is a mere corruption of the English word freebooters—a German term imported into England during the Low-Country wars of Elizabeth's reign. It has been erroneously traced to the Dutch word *flyboat*; but the Jesuit traveller Charlevoix asserts that, in fact, this species of craft derived its title from being first used by the filibusters, and not from its swiftness. This, however, is evidently a mistake, as Drayton and Hakluyt use the word; and it seems to be even of earlier standing in the French language. The derivation from the English word freebooter is at once seen, when the *s* in filibuster becomes lost in pronunciation.—*C. W. Thornbury.*

Loco-Foco.—This name, as a party designation, originated in 1835, when a division arose in the Democratic party, in consequence of the nomination of Gideon Lee as a candidate for Congress, by a committee chosen for that purpose. This nomination, as was customary, had to be confirmed at a general meeting of Democrats, at Tammany Hall. His friends anticipated opposition, and assembled in large numbers to support him. The first question arose on the selection of a chairman, and, during a very tumultuous scene, the gas lights were put out. The Equal Rights party, who were the opponents of Lee, had, however, in anticipation of this, provided themselves with *loco-foco* matches and candles, and the room was at once relighted. The *Courier and Enquirer* newspaper dubbed those who used the matches with the name of Loco-focos. The name was seized upon, and was soon given to the entire Democratic party.—*Hammond's Political History of New York.*

Foolscap Paper.—It is said that this designation is derived from the fact that Charles I granted to certain parties the monopoly of the manufacture of paper, which, at that time, always bore, in water-marks, the royal arms. Parliament, under Cromwell, made jests of this in every conceivable manner, and ordered that the royal arms be removed from the paper, and the fool's cap and bells substituted. These were also removed when the Rump Parliament was prorogued, but paper of the size of the Parliament journals still bears the name of "foolscap."

Uncle Sam.—Immediately after the last declaration of war with England, Elbert Anderson, of New York, then a contractor, visited Troy, where he purchased a large quantity of provisions. The inspectors of these articles at that place were Ebenezer and Samuel Wilson. The latter gentleman (universally known as "Uncle Sam") generally superintended in person a large number of workmen, who, on this occasion, were employed in overhauling the provisions purchased by the contractor. The casks were marked "E. A.—U. S." This work fell to the lot of a facetious fellow, who, on being asked the meaning of the mark, said he did not know, unless it meant *Elbert Anderson* and *Uncle Sam*, alluding exclusively then to the said *Uncle Sam Wilson*. The joke took and became very current.—*Frost's Naval History.*

What is a Billion?—Or, rather, what conception can we form of such a quantity? We may say that a billion is a million of millions, easily represented thus: 1,000,000,000,000. But a school-boy's calculation will show how entirely the mind is incapable of conceiving such numbers. If a person were able to count at the rate of 200 in a minute, and to work without intermission twelve hours in the day, to count a billion he would take 6,944,444 days, or 19,325 years 319 days. There are living creatures so minute that a hundred millions of them might be comprehended in the space of a cubic inch. They are supplied with organs and tissues, nourished by circulating fluids, which must consist of parts or atoms, in reckoning the size of which we must speak, not of billions, but perchance of billions of billions! And what is a billion of billions? The number is a quadrillion, and can be easily represented thus: 1,000,000,000,000,000,000,000,000; and the same school-boy's calculation may be employed to show that, to count a quadrillion, at the rate of 200 in the minute, would require all the inhabitants of the globe, supposing them to be a thousand millions, to count incessantly, for 19,025,875 years, or more than 3000 times the period during which the human race has been supposed to be in existence.—*Prof. Law, in Jameson's Journal, No.* 106.

Dead as a Door-Nail.—This proverbial expression is taken from the door-nail; that is, the nail on which, in old doors, the knocker strikes. It is, therefore, used as a comparison to any one irrecoverably dead; one who has fallen, as Virgil says, *multo morte*, i. e. with an abundant death, such as reiteration of strokes on the head would naturally produce:

Falstaff. What! Is the old king dead?
Pistol. As nail in door.—*Shakspeare's Henry IV.*

Law of Pews.—The right to a pew in church, by the common law, is merely a right to occupy it during divine service. In England the freehold of the Church is in the person, for the time being. In the United States, this title generally depends on statutes enacted by the several States to regulate this description of property. In some of them, pews are expressly declared to be personal estate, in others real estate. The right of the pew-holder is subject to that of the proprietors or trustees, or parish, in whomsoever the general title is vested, to repair, alter, remove, abandon, or rebuild the edifice, for the purpose of more convenient worship, and when it is necessary for that purpose. But if such alteration is not necessary, but is made solely for reasons at pleasure or expediency, the pew-holder is entitled to be indemnified for the loss of his pew. And while the house remains, the pew-holder may maintain an action, if he be disturbed in his right. But he cannot dig a vault under it, or erect anything over it, without the consent of the owners or trustees of the church. Nor has the pew-holder any claim that the relative situation of the internal position of the church shall not be altered.—*Greenleaf's Cruise on Real Property.*

Free Trade.—One of the earliest uses of this phrase occurred on the opening of the Irish Parliament in 1777, when Hussey Burgh moved the address to the king, in which was the following sentence: "It is not by temporary expedients, but by an extension of trade, that Ireland can be ameliorated." Flood, who was seated in the Vice Treasurer's place, said audibly, "Why not a free trade?" The amendment electrified the house; the words were adopted, and the motion was carried, unanimously.

Origin of Lynch Law.—Lynch law takes its name from the stern and summary act of one James Lynch Fitz-Stephen, a merchant, of Galway, and, in 1526, its mayor or warden. The son of this Lynch Fitz-Stephen, having committed a foul murder, his father, exercising his authority as warden, had him arrested and brought for trial before himself. The father, on conviction, Brutus-like, sentenced his son to death, and fearing a rescue from the prison, caused him to be brought home and to be hanged before his own door.

The American system of Lynch law began in what is now known as the Piedmont county of Virginia, which was, at the time, the western frontier, and having no law of its own, and being seven miles from the nearest court of criminal jurisdiction, controversies were constantly referred to men of sound judgment and impartiality in the district, whose decisions were regarded as final. Prominent among these was a man, whose awards exhibited so much justice, judgment, and impartiality, that he was known throughout the country as Judge Lynch. In the course of time, criminals were brought before him, and he awarded such punishment as he considered just and proper. There were other persons, in different districts, who acted as arbitrators, and who awarded punishments; but Judge Lynch was the most conspicuous, and the system took his name, and was called Lynch law. This was a compliment to his integrity and high character. But, of late years, the term has been regarded as a reproach, because violent and unprincipled men, such men as Lynch was wont to punish, have set the laws at defiance, and, while inflamed with passion, or maddened by a thirst for revenge, have usurped the prerogatives of the courts of justice.

Hobson's Choice.—Tobias Hobson was the first man in England that let out hackney horses. When a man came for a horse, he was led into the stables, where there was a great choice, but he obliged him to take the horse which stood next to the stable door: so that every customer was alike well served, according to his chance; from whence it became a proverb, when, what ought to be your election, was forced upon you, to say "Hobson's choice."—*Spectator, No.* 509. This derivation is, however, denied by Mr. Bellenden Ker, in his "Archæology of our Popular Phrases," who calls it a Cambridge hoax.

The Code Napoleon.—When Napoleon I. was forming the Code Napoleon, he astonished the Council of State by the readiness with which he illustrated any point in discussion, by quoting whole passages, extempore, from the Roman civil law; a subject thought entirely foreign to him, as his whole life had been passed in the camp. On being asked by Treilhard how he had acquired so familiar a knowledge of law, he replied: "When I was a lieutenant, I was once unjustly put under arrest. The small room assigned for my prison contained no furniture but an old chair and a cupboard; in the latter was a ponderous volumo, which proved to be a digest of the Roman law. As I had neither paper, pens, ink, nor pencil, you may easily imagine this book to have been a valuable prize to me. It was so bulky, and the leaves were so covered by marginal notes in manuscript, that had I been confined a hundred years, I need never have been idle. I was only ten days deprived of my liberty; but, on recovering it, I was saturated with Justinian and the decisions of the Roman legislators. It was thus I acquired my knowledge of the civil law."

Throwing a Tub to the Whale.—Originated in the practice of the sailors of Greenland and South Sea whaling ships, when surronnded with a dangerous number of whales, throwing out a tub to divert their attention; meanwhile every sail is hoisted and the vessel pursues its course. This is one of the illustrations of Swift's *Tale of a Tub.* In argument, to give an adversary a pretended advantage, to mislead him, is to throw a tub to the whale.

The Three Motions of the Earth.—The Earth is believed, by all astronomers, to have, at this moment, not two motions only, but three!—one round its axis, which we can make evident to the very eye; another round the sun; but what of the third? A most remarkable and equally mysterious fact; that the sun and all his planets are moving with prodigious velocity through space, at the rate of a hundred and fifty millions of miles a year, towards a particular point in heavens, a star in the constellation Hercules!

Home, Sweet Home.—The beautiful words of this now so celebrated song, were written by John Howard Paine, an American, who was, very early in his life, upon the stage as an "infant phenomenon;" and who, after a singularly varied career, died, a few years since, while Consul for the United States at Tunis. He wrote them, one Sunday, in an upper room in the Palais Royal at Paris. It is needless to add, that the music to which the words are sung is of far older date.

Men of Straw.—Many years ago, men could easily be found to give any evidence, upon oath, that might be required: and some of these persons walked openly in Westminster Hall, with a straw in one of their shoes, to signify they wanted employment as witnesses; hence originated the saying "He is a man of straw." But the custom has high antiquity. A writer in the *Quarterly Review* (vol. xxxiii, p. 344), on Greek Courts, says: We have all heard of a race of men who used, in former days, to ply about our own courts of law, and who, from their manner of making known their occupation, were recognized by the name of *straw shoes.* An advocate or lawyer, who wanted a *convenient* witness, knew by these signs where to find one, and the colloquy between the parties was brief. "Don't you remember?" said the advocate—(the party looked at the fee and gave no sign; but the fee increased, and the powers of memory increased with it)—"To be sure I do." "Then come into court and swear it!" And Straw-shoes went into court and swore it. Athens abounded in Straw-shoes."

Though a straw in the shoe has ceased to be the distinguishing mark, the records of many of our courts show that "men of straw" still exist, and are easily found by those unprincipled enough to require their services. They are now, however, principally employed as bail; and "straw bail" has become a familiar word in all our courts. Their false oath of the possession of property is often a ready means of snatching felons from the custody of the law.

A Feather in His Cap.—In the British Museum are two MSS. descriptive of Hungary in 1598, in which the writer says of the inhabitants: "It has been an ancient custome amongst them, that none should weare a feather but he who had killed a Turk, in whome unlesse it was lawfull to shew the number of his slaine enemys by the number of feathes in his cappe." Does this passage explain the phrase, "That will be a feather in his cap?"

State News.

Citizens' Mass Meeting.—New Almaden quick silver mines.—A meeting of the citizens of Santa Clara county assembled at the City Hall on Wednesday afternoon, Dec. 2d, in accordance with a published call, for the purpose of expressing the popular feeling with reference to the recent action of the U. S. law agent at San Francisco in prosecuting a suit against the Almaden Mining Company, by which the company have been enjoined from working the said mine, and to memorialise the General Government to allow the operations at the mines to proceed until the final disposition of the legal proceedings now pending. The attendance was very large, and consisted principally of the business men of this city and county.—*Tribune.*

The Weather.—In the interior, for several days past, the atmosphere has been hyperborean, evenings and mornings. Wednesday morning the thermometer stood at 26 degrees Fahrenheit, and yesterday morning it was apparently colder. A stinging wind swept across the hills, reminding us of wintry days in our old home, and making a rousing fire cheery and welcome. We notice the ground is frozen dry and solid, which the mid day sun fails to thaw.—*Nevada Journal.*

Garrison with Fremont.—C. K. Garrison has purchased a one-fourth interest in the grant of Col. Fremont, and in connection with him will proceed immediately to construct a water mill near Ridley's ferry, Merced River.—*Mariposa Gazette.*

Cash.—The balance of cash remaining on hand in the State Treasury at the close of business, November 22d, was $502,121 82.

Walnut Trees.—Some of these trees have lately been introduced into this city as shade trees, with decided success. They are said to resemble the locust, but are superior to them in many respects. They are originally from the Western country, and bear walnuts in two years from the nut. While the locusts require trimming, the walnut grows in a shape to fit itself to grounds where it may be planted. On the ranch of Mr. Fowler, on the Georgians slough, some thirty bushels of walnuts have been gathered from a tree but six years from the nut. Capt. Wm. Walls can furnish these trees at a moderate rate. If they are what they are represented, they are certainly worth planting.—*Stockton Repub.*

Products of Sonoma.—The following statistics relative to the crops, stock, etc., of Sonoma county for the present year, are compiled from the County Assessor's books. It may not be amiss to state that this cannot be looked upon as a full and correct statement, as it is now a well attested fact that the Assessor, in several instances, failed to make an assessment:

Agricultural Products.—30,000 acres land cultivated; 8,000 acres wheat, 16,000 bushels; 6,000 acres barley, 240,000 bushels; 5,978 acres oats, 119,560 bushels; 368 acres rye, 7,160 bushels; 1,348 acres corn, 346,000 bushels; 121 acres buckwheat, 2,402 bushels; 250 acres peas, 5,060 bushels; 30 acres beans, 2,000 bushels; 2,127 acres potatoes, 17,052 bushels, 5 acres onions, 600 bushels; 9,362 acres hay, 13,893 tons; 2 acres broom corn, 6,21,000 pounds butter, 384,150 lbs. cheese, 40,000 dozen eggs: 46,020 pounds wool.

Fruit Trees and Vines.—68,133 apple trees, 43,372 peach, 6,263 pear, 5,457 plum, 5,041 cherry, 2,460 nectarine, 434 quince, 487 apricot, 553 fig, 100 almond, 200 walnut, 3,000 goosberry bushes, 1,000,000 raspberry bushes, 1,000,000 strawberry vines, 87,621 grape vines, 439 tons grapes.

Live Stock.—2,121 American horses, 3,000 tame Spanish, 6,890 wild Spanish; total, 11,511; 448 mules, 9 asses, 2 jennies, 9,000 cows, 8,000 calves, 12,406 stock cattle, 18,008 beef, 2,244 oxen; total number of cattle, 49,850; 9,204 sheep, 911 goats, 11,190 hogs, 6,888 chickens, 1000 turkeys, 3,000 ducks, 300 geese; 3,000 cattle, 6,000 hog, 5,000 sheep slaughtered.

Improvements.—Five grist mills, 2 steam powes, 9 run of stones; 3 water power, 9 run of stones; 13 sawmills, 8 steam power, 5 water power; 100,000 feet of lumber saw daily; 10 ferries.

Taxable Property.—Personal property, $6,000,000. Poll tax paid to County Treasurer, $4,000.

A Celestial Wagon Route.—A beautiful sight is the wagon going along the streets of San Francisco, at stated times, collecting contributions for the Protestant Orphan Asylum. Aye, a beautiful sight, a humanizing, holy sight—offering, as it does, to those who choose to look at it, and with generous intentions "wait for the wagon," an opportunity to invest in the "wagon route" that leads, not "overland," but up, up, up through the blue sky, and terminates directly at the feet of the great White Throne of Him, who, when on earth, so earnestly bade us "feed my sheep." What denizen of San Francisco will neglect to have his name expressed, in advance of his going, to the celestial terminus, thus labled upon a small package in symbols that can only be seen and decyphered by immortal eyes?

Noble and proverbially generous San Franciscans, that wagon rolling through the streets of your proud city, over an invisible celestial wagon route, freighted with food and clothing for those little ones, of whom the "Elder Brother" of all mankind has said, "of such is the kingdom of Heaven," is a sight whose surpassing beauty is extolled by angels and the "spirits of just men made perfect." Take note of it. If you are before it "wait for the wagon." If you are behind it, put wings upon your feet until you reach it.—*Alta California.*

Ineri.—This word stands for Jesus Nazarenus, Rex Judæorum, the inscription over the cross, at the crucifixion.

The Pacific.

SAN FRANCISCO:
THURSDAY MORNING, DEC. 9, 1858.

SACRAMENTO AGENCY.—Mr. Geo. L. Lytle is our authorized Agent in Sacramento. Persons wishing to subscribe for THE PACIFIC, can have it left at their residences, by leaving their names at Carwell's book-store, corner of 4th and K Streets.

A JUBILEE.

The *Monitor* of this city, a paper devoted to the interests of the Roman Catholic Church in this State, publishes a Jubilee to all the faithful in the Universe. On our table lies a little book containing full instructions for the Jubilee, together with the prayers recommended to be said in the *appointed churches*, etc.

The first thing worthy of notice is, that our Sovereign Pontiff "had satisfied his heart's devotion before the immaculate Virgin Mary, Mother of God, by his holy pilgrimage to her most sacred church in Loretto." How differently the Apostle, whose successor Pius IX professes to be, would have satisfied the devotion of his heart. Peter "went through all quarters" preaching the gospel with burning zeal, proclaiming pardon and eternal life to men, until he was nailed to the cross. So great labor and sacrifice "satisfied his devotion." His successor satisfies his with a pilgrimage to Loretto. But we forget, Peter's devotion was to his Lord and Master. Nothing short of life itself could measure the strength of that devotion or the worth of the object to which it was paid. Pius paid his devotion to the Virgin Mary, and a journey in easy carriages to her church in Loretto by her votaries, filled up the measure of devotion which the nature of the case required. If this little comfortable jaunt of the Pope's to the Virgin's church, was a satisfaction to her immaculate deityship, as it seems to have been to her votary, then for a deity to be worshipped, served, adored, she is easily satisfied.

The Pope was so well pleased with the cheering, shouting, yelling and running of the multitude everywhere he went, and overwhelmed by their enthusiasm as well as by the decided change in their manners, when a few years before they would have torn him to pieces and riddled him with bullets but for the interposition of French soldiers, that he graciously proclaims a *Jubilee* to all the faithful in the Universe. This certainly is adding considerable territory to the original kingdom of St. Peter, and to say the least, it is no better than filibustering on a most stupendous scale.

This Jubilee is a plenary indulgence, and this indulgence we are told is not a "permission to commit sin in future, or the forgiveness of past guilt, or the remission of the eternal punishment due to mortal sin," as Holy mother church has been most wantonly slandered to hold and to teach, but it is "the remission of temporal punishment due to sin after the guilt has been remitted;" that the authority to grant indulgences rests on the authority which Christ has conferred on his Church to forgive sins; that the ground on which the power to grant these benefits rests is the fact that the "unity of the mystical body of the Church, in which many performed more penitential works than the measure of their faults required, and principally from the merits of Christ, which, though working in the Sacraments, have not their efficacy confined in them because it is infinite," etc. etc.

Now on these three points, the fact of remission of temporal punishment due to sin; the authority of remission, and the ground of it, we join issue with the Archbishop of San Francisco, under whose special care these letters are published, and deny that there is any truth in the facts alleged, any reality in the authority presented, any existence in the ground on which the indulgence is granted.

The Archbishop would teach us that through the merit of indulgence the temporal punishment of sin is remitted; that is, the physical evils which follow sinning in this world are to be removed, that practically, the glutton who has brought on a fit of indigestion by over indulgence after repentance and penance will find a perfect cure for dyspepsia in the Pope's indulgence; that the son of St. Patrick, after a drunken frolic, and a rough and tumble fight, will find ablution and penance a potent salve for a bruised shin, and most charming healer of cracked crowns and black eyes; and that the rake, whose physical system has been enervated by sensuality and disease, by his vices, having partaken of the benefits of the indulgence, will come forth a sound man again. Now all this seems too absurd to deny, because no man ever saw anything of the kind, and when the Catholic clergy can produce an instance of such effects, well authenticated, it will be as great a miracle to them and to the rest of the world, as the resurrection of Lazarus. But if the doctrine be true, such restorations would be of daily and hourly occurrence, and would at once challenge the faith and secure the credence of all observers. But why ask us to believe in effects that never appear, in facts which do not exist?

This authority for the observance is found, professedly, in the power committed by Christ to his Church to forgive sins, but by the Archbishop's own showing, the forgiveness of sin does not remit or remove the temporal effects of sin, for, as quoted in the instructions given by him, David's sin was forgiven, but still the temporal punishment was not removed, (see page 8.) Now if the forgiveness of the Almighty did not absolve the royal penitent from the temporal evil of crime, will the absolution or indulgence of mere man effect this?

But the ground on which indulgence is granted, rests in the fact that many have performed more penitential works than the measure of their faults required. Consider this strange announcement with the law of God which is exceedingly broad, and then with the command of Christ. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and then imagine how much supererogatory strength will be left. Yet it is convenient to assume this as a fact, for this imaginary store of merits gives to the church of Rome a vast fund to be employed in traffic shall we now say for the souls of men. Men by their alms are led to expect "deliverance from all sin and eternal death," (page 20.) Is not this the same old doctrine of Tetzel in the times of the arch heretic Luther? "Alms," says the Archbishop of San Francisco, "for they deliver from all sin, and from eternal death." And this giving of alms is one of the conditions upon which the indulgence is to be granted. And is not such indulgence a license of the most liberal sort for any and all sin whatsoever?"

The whole *Jubiles* is to us a curiosity. We wish there was a copy of this book in every man's hand, that each might see for himself the superhuman nonsense the Romish Church is trying to crowd on the intelligence of the 19th century. John Hughes, of New York, we believe never would have published, to be exposed to the ridicule and laughter of the American people, a tissue of such garrulous absurdity as Pius IX has sent out to the *whole universe*.

We do not expect by this article to convince a single Roman Catholic that we are right and the Pope is wrong, or to give new ideas to the readers of the *Pacific* touching a doctrine and practice which has long since become historical, but we call the particular attention of parents and others who are so partial to the intelligence and morality of catholic schools as constituting the highest standard of intelligence and religious developement of their children. If such things are done under a green tree what must be under a dry.

A FEW THOUGHTS ON CHURCH MUSIC

It gives no small degree of satisfaction to see a spirit of interest manifesting itself in regard to church music. We have long been aware of the complaints and dissatisfaction expressed by the religious community in regard to the monotonous and spiritless music in our churches.

It has often been asked, "What is church music?" It seems to be a lifeless exercise to take up time. We have been delightfully entertained with the singing of the children, but the choir singing, in the way it is generally conducted, is worse than none." Now this may be saying too much; yet there is a fault in our music, and no lover of the art in San Francisco will attempt to deny the fact. Yet I am aware it is no easy task to correct the evil in our present state of society. There are some prominent evils to be overcome before we can obtain music that will be acceptable to our congregations generally. The idea that some have entertained that nothing must be sung but the *choral*, and that by the whole congregation, is going too far—we must come back. If we confine ourselves exclusively to metrical psalmody, and omit the noble Anthem, the Te Deum, Jubilates, and soul inspiring chaunt, we shall lose much of the beauties of the artistic style of music. I would not wish to be considered as advocating the artistic choir to the exclusion of congregational singing, neither would I defend the singing of congregations and reject the choir. On the contrary, bring in both styles. First, such a style as the people may sing with ease and devotion, without having their minds diverted by the rhythmical or melodic progression of the music. And second, such an artistic style as can only be performed by a well trained choir. Yet, to whichever class it may belong, it should always be adapted to the musical comprehension of the people generally, and in accordance with the grand principle of church music; if not, the whole service of song will become a weariness in the house of God. Yet I am free to confess that I should be gratified to see our congregations availing themselves of the anthems "O be joyful in the Lord," "God be merciful to us," "Blessed be the Lord God of Israel," and others of the divine songs sent down from heaven to earth, that by them the heart of man may be drawn up to heaven.

I was truly gratified to hear one of those sublime compositions which was introduced at the opening of the service at the First Congregational Church last sabbath, and was sung in a style truly devotional. May the time soon come when our psalms and hymns, or whatever are introduced as formulas of praise and worship, may be of a character truly devotional, and music may lend her noblest aid, and human science and art join their powers and cast their most devout worship at the foot of the cross, and join the grand chorus of praise to Him who is worthy to receive all honor, and power, and wisdom, and strength, and blessing, and glory forever. L. D.

FROM BRITISH COLUMBIA.

By the steamer *Pacific*, arrived yesterday, dates have been received from Victoria to December 4. The *Gazette* says, $65,000 in dust has been shipped to this place by the last three steamers. The continued wet weather has made the streets of Victoria one continued mud hole, worse, if possible, than those of San Francisco, in 1849–50. Mining in the Lillooet River is said to pay well, and on Bridge River a company of eight men took out 124 oz. in seventeen days. It is anticipated that business and mining will be profitable in 1859. A town had been laid out, on Fraser River, near Fort Langley, to be called "Langley," in which lots have been sold—the most eligible bringing $300.

THE STATE GEOLOGICAL SURVEY.

We are glad to see this matter is receiving so generally the favor of the press. At least a dozen papers stand for the work, and not yet have we seen any good argument against it. California has had time to turn round and survey herself. Success is always in proportion to self knowledge. Our State cannot afford to walk blindly any longer. We may have stumbled into considerable wealth, but our resources are not in the light. Roots of power will be laid bare by a thorough survey which we think will astonish our oldest inhabitants. There is a wealth of mineral and strength of soil and diversity of ability which we may well be proud to present. The East, smitten by ill fortune, is just recovering. Its weary head is turning to the far West. Let us show to them, in black and white, the facts of our future. We may thus get the sturdiest men to help us shape our future. If we much longer leave the resources of our State to be sounded across the mountains by ignorant ramblers, we may expect an accession only of idlers. We do not mean to say that we are not now receiving some of the choicest men of the East, men who have guessed the great truth from mere rumors; but we do mean that a careful statement of our resources as they might be developed by a thorough geological survey, would be of vast use to us in bringing to our shores many more of nature's noblemen who now look toward this State as a hope, and yet look for facts. The great work to be done at the present time is not only to lift on the wheel of our fortune with every rugged and royal shoulder, but by a careful circulation of facts in the East to induce an immigration of the most substantial sort, so puritans as well as plunderers may have a hand in guiding the Golden State.

The more fully we appreciate the destiny God has built for us, the more desirous must we be of obtaining the facts with which to pry up great blocks for the foundation of our pyramid of praise. Intellectually and morally, as well as in other states, we will seek to be the crown of the Republic. Now, light men will be moved from the Pacific or elsewhere, but if we will have among us the most powerful class of minds, we must have argument substantial. There is no question but these are at hand. It can be proved that in every desirable thing our State is capable of becoming the Eden of earth—wait and you may read it—work, and we shall see it.

Now when such mighty arguments are beneath our feet, why not drag them out by a geological survey? Not only for our own farmers and miners, but so the world may know that we are no fools for living in California. We cannot afford to be without this survey any longer. We sometimes think we could afford to do without our Legislature. A new state must be of slow growth. We may have a name and form, but the solid good comes not in a day. Let this rock question be, if not the firm foundation of good to come, at least an addition to our previous good. Let the State this winter, invest a liberal sum in a profound geologist, and shortly we shall dig up the gold in his steps, find golden harvests, and see our Yankee cousins flying to the mountains and sliding down into our valleys with the beams of every morning sun.

OUR COLUMBIA CORRESPONDENCE.

COLUMBIA, DEC. 3, 1858.

EDITOR PACIFIC—Dear Sir: A high day for Columbia and Tuolumne county, generally, was last Monday. One of those stupendous conceptions of practical genius, which are dreams to men of ordinary enterprise, has just reported itself from the Sierras, "a thing done." A great idea, born years ago, stands out to sight in the world of reality. The Columbia and Stanislaus River Water Co.'s Ditch is finished, from the main river. No long, dry summer can again leave the miners of Tuolumne idle for the want of the element essential to their work.

I have walked the whole 60 miles length of this ditch, and speak from observation in the few words below, by which I endeavor to give you a faint idea of the great enterprise. Let us start at the head. About 25 miles this side the summit of the Sierra Nevadas, in a deep, rocky gorge, whose almost perpendicular walls of weather-blackened granite rise 1000 feet over us, we find a stout dam, thrown across the bed of the river. By this, the water is turned into a heavily planked flume, 4 1-2 feet wide. We follow this down. A steep *chute* conducts the water to the head of Donnell's Flat—a little gem of an oval-shaped ranch, surrounded, on every side, by rocks from 1200 to 1500 feet high. From this, the flume, with a grade of 64 feet per mile, leads it, obliquely, across the flat, to the base of the mountain wall on our right. We walk the plank foot-path on the flume so close along this base that the annual *debris*, precipitated by the spring-thaws from lofty brow 1500 above us, will fall outside of our track. So far, a trestle has supported our *highway*. But what are we coming to here? This is too high for trestle-work, and our road seems to be running us out into mid-air. Don't we need a balloon? Never mind! We are still on footing, firmly supported by stout "crane-work," which is braced and clinched to the face of the solid rock, by one-inch iron bolts, drilled deep and securely into their granite hold. These iron fingers won't slip their grasp. Don't get dizzy. It's only 200 feet to bottom, in the highest place, and one mile takes us round "Dome Rock," past this style of travel. You run no hazard of a fall, in the way I conduct you and your readers. Now we leave the rock, and cross to the other side. We have no support on either side of our airline road, but four tiers of trestles, built one above the other, in a long pyramid; the lower tier of immense timbers, gives a good foundation. We have to risk but 200 feet perpendicular fall to the bed of the river, at any rate; so over we go. Now we come into a larger flume, 9 feet wide and 4 1-2 feet grade per mile. We move on through this canal swimmingly, along the steep mountain side, and around another noted bluff of rock, which an accomplished English engineer once pronounced a "break-down," and gave up the project, we see realized, as impracticable. Having passed 16 miles of fluming and 8 of ditching, from the dam, at our starting point, our road suddenly turns into a black hole, in the side of the mountain. Don't start back! I have been twice through it before. It is the shortest road to the south branch of the Stanislaus, on the other side of the mountain—straight, level, and *only* 3,000 feet through;—whereas you will have no strength for further travel, if you climb over that lofty ridge. Ugh! it *is* dark. For aught that *appears*, we are at the center of old earth. But look ahead! Don't you see that little auger-hole of light, way on yonder. Push towards that, and we shall soon be in the outdoor creation again. Here we are, on the South Branch. The waters of the main river, which have come along with us, now descend the slope, a few hundred feet, and find themselves flowing in the bed of this smaller branch. One and a half miles below, they are caught by another dam, and turned along the opposite mountain side, through various turns and windings, to make their way over 30 miles further, and, finally, at Summit Pass, just above Columbia, they divide into two channels, and thence spread themselves over the golden hills and plains of Tuolumne.

The completion of this work, costing, altogether, over *one million dollars*, is what last Monday's parade, and oration, and booming cannon, and splendid evening illumination were to rejoice over. The South Branch dried up in the middle of the best season for mining; while the main river contained abundance of water the year round. How to get it over the "Divide?" That was the question. What I have described in the answer. This immense work has been achieved by a combination of practical miners, and in competition with an older enterprise, for the same object of supplying water for mining, which formerly held a monopoly of the business. The energy and perseverance with which this has been prosecuted to its present success are almost incredible. Have they not a right to rejoice?

OUR SONORA CORRESPONDENCE.

For several weeks past, a large gang of thieves, said to be a delegation from your city, have been prowling about this county, particularly in Sonora and Columbia. Two of the citizens of Columbia have already lost their lives by their hands—one being assassinated on Friday night and the other on Monday night. The latter, Mr. John Leary, was universally respected, and, indeed, was one of Columbia's best and most worthy citizens. He leaves a wife and two daughters to mourn his untimely death. Columbia is shrouded in deep sorrow, and, indeed, all Tuolumne sympathizes with her.

Two persons have been arrested, on suspicion of being actors in this last tragedy. They are, this morning, undergoing an examination at Columbia. The excitement is intense, and I hear fears expressed that the men will be lynched. But I am satisfied that, if the citizens of our sister town allow themselves to perpetrate an overt act of that kind, it will be only on the most positive evidence of the guilt of the culprits.

If the law provided for a *speedy* trial of murderers and assassins, as it ought to do, not waiting, as it often does, three and even four months; but were it to bring them to judgment, say within one week of the time of arrest, there would be no occasion for vigilance committees, and you would never hear of those dire acts to which an outraged people sometimes resort, executing murderous villains outside, and in contempt of the formalities of the law.

The fact is, the practical operation of our criminal code procures, not security and justice to the people, but undue advantage and undeserved clemency to the guilty. From its practical *results*, one would suppose that it had been most carefully framed by a gang of thieves and cutthroats, who had brought to bear upon it all their own acuteness and cunning, and all they could buy up in the market, (and it is *over*stocked with their supple tools,) in order, under a plausible appearance of fairness, to leave as many loopholes as possible, out of which they can crawl, and thus leave their limbs unfettered by the jailor's chain, or their necks unbroken by the hangman's knot.

Who does not know that, as our criminal code is now constituted and carried out, it is but little else than a stupendous farce; or, rather, (for it is too serious a thing to have that name,) a terrible tragedy, enacted at the expense of the people, and to the benefit and gratulation of outlaws. Under its studied liberality to them, an ingenious lawyer finds it easy to invent delays, and *always for the benefit of the felon*. Thus time is given for all men of sense, who, morally or intellectually are fit to act as jurors, "*to form an opinion*," as it is called; and though any one should protest that his opinion is not of that character that it disqualifies him from giving an impartial decision upon the facts that may be offered as evidence, yet he is invariably given to understand that he is not wanted. In a *desperate* case, inasmuch as it is known that there is such a county as *Marin*, whose inhabitants are not supposed to to know anything except what transpires in that virtuous and Paradisical locality, San Quentin, the disciple of Blackstone can demand a removal of the case to that county. During the delay, also, witnesses may be found who will testify in favor of the criminal, *for a consideration*; and those against him may leave the country, or die, or—what *has* happened—may *happen* to be assassinated. Or, one juryman may be found, who, it is known beforehand, will see plain facts in a different and counteracting light from the other eleven. And if, after all, it be necessary that the culprit come to trial, why, it is only necessary to send for Col. Baker, or some other master spirit, who has power, by his burning eloquence, to compel the jurors to take leave of their senses, and the result is—acquittal. The jury, overwhelmed with emotions, retire to consult; but, before those emotions have subsided, or the tears are dried from their cheeks, they return to the court-room, and solemnly announce their verdict—NOT guilty.

Now such gentlemen may be very eloquent, and be very sincere in the belief that murderers are poor, persecuted devils, and that the people are blood-thirsty in desiring to make themselves and their families secure against lawless desperadoes; but however eloquent they may be, and sincere in their belief, and however much money they may make by their advocacy of the most heartless villains—they, in fact, do more to countenance, encourage, yea, *abet* crime in our State, than all other causes combined. Whatever the motive, it is a prostitution of talents to damnable purposes.

But to pleasanter themes. Monday was a great day for Tuolumne. On that day was celebrated the completion of the greatest work, in the way of ditching and fluming, in the State. It is the result of a grand strike, in March, 1855, by the miners in and about Columbia. According to statements of the Hon. J. W. Coffroth, the orator of the day, it runs back deep into the Sierras, 60 miles beyond the farthest limits east of the mining district. It takes the water from the main channel of the Stanislaus. In getting it across the divide, between the main channel and the South Fork, a large part required fluming, and one tunnel, about two-thirds of a mile in length, had to be run under the lofty ridge. Its capacity is adequate to carry and distribute, all over the county, 1500 streams *per diem*; and it will do this *the year round*. Its cost was considerably over $1,000,000. All honor to the enterprising men who have brought this noblest and greatest work of the State to a triumphant and glorious completion.

THE CORNER STONE of the new Presbyterian Church of this city (Sonora) was laid yesterday afternoon. Dr. Tompson, President of the Board of Trustees, presided. The 87th Psalm was read, and a few statements made by the Rev. S. S. Harmon, in reference to the history of the church and congregation—its origin, its success, its reverses, and the present labor imposed upon them by the fire of last August. Allusion was also made to the generous sympathy of the citizens and churches of San Francisco. A dedicatory prayer was offered by the Rev. Mr. Trousdale, of the Cumberland Presbyterian Church. The Rev. L. Hamilton, of Columbia, was to have been present to deliver an address, but was detained in attendance upon the funeral obsequies of John Leary, assassinated on Monday night. But the Rev. Mr. Caldwell, of the M. E. Church, of Sonora, at a very short notice, kindly consented to take Mr. Hamilton's place, and he acquitted himself most felicitously. His extempore address, for it could have been but little else, was not only exceedingly appropriate, but it was nobly fraternal and truly eloquent. He is not a whit behind the ablest of his predecessors in this place, and we predict for him a sphere of eminent usefulness. The choir, under the direction of D. B. Morse. Esq., of Sonora, a teacher and vocalist, who has no superior in the country, sung several appropriate pieces, in a manner and style that added to the interest of the occasion.

I ought to say, that, among other things deposited in a copper box, by Mr. W. H. Rulofson, and fitted into the corner stone, were the Sonora *Herald*, the Union *Democrat*, of this city; a copy each, bearing the latest date, of the three religious newspapers of the State, viz: The *Pacific*, the California *Christian Advocate*, and the *Pacific Methodist*. They are so close together, I trust they will all and for ever keep the peace. TUOLUMNE.

Sonora, December 2, 1858.

By a letter from another source, we learn that Morgan, the murderer of Leary, has been hung by the people. Although the writer condemns the act, he says, "almost all our good citizens approve it."—ED.

Extract from a private Letter to the Editor.

Mr. Leary, the murdered constable, was one of our best citizens—a thoroughgoing temperance man, growing rapidly in the esteem of this community. He has lived in Columbia from its first cabin. I have never attended a larger funeral. The procession was nearly three-quarters of a mile long, and many parts of Main street were packed with people, through the crowd of whom the procession had to pass. He was favorably known all over the county. There were a great many from Sonora, and other neighboring camps, to attend the funeral.

FROM THE SANDWICH ISLANDS.

REV. ELI CORWIN.—INSTALLATION.—On Sunday evening last, the Rev. Eli Corwin, formerly of San Jose, California, was installed as pastor over the Fort Street Church. The services of the evening were as follows;

Invocation and Reading of the Scriptures, by the Rev. J. Manlay.

Installation Sermon, by the Rev. E. G. Beckwith.

Installing Prayer, by the Rev. A. Bishop.

Charge to the Pastor, by the Rev. R. Armstrong.

Right hand of Fellowship, by the Rev. S. C. Damon.

Charge to the People, by the Rev. E. W. Clark.

Benediction, by the Pastor.

As there was no service in the other churches, the house was crowded. The sermon of Mr. Beckwith, and also the various addresses, were very appropriate, and were marked with much earnestness, and it is to be hoped, the impression made will not die out with the occasion. The singing by the choir was excellent.—*P. C. Advertiser.*

RE-UNION.—A very pleasant re-union took place, on Friday evening last, on the occasion of the introduction of the Rev. E. Corwin to the church and congregation over which he had been installed. Several addresses were made, after which the company retired to the basement, where a liberal repast had been spread, including a bountiful supply of ice cream, which, to many, was doubtless a novelty. The evening was passed very pleasantl yto all present. It has been suggested, that, were similar re-unions occasionally held, they would have a tendency to infuse a spirit of harmony and cordiality into society. Indeed, we may say, with some truth, that one reason why there is so much want of Christian union and cordiality in our religious societies, is the want of more frequent social intercourse among their members.—*Ib.*

TAX SALE.—The delinquent tax sale commences on Monday next. This is the last week for paying up.

THE WHAT CHEER HOUSE.

The What Cheer House is one of the notable features of San Francisco, and deserves notice not only for the excellence and extent of its accommodations, but from the peculiar manner in which it has risen from an obscure boarding house to be a hotel equal to those most famed in the United States or Europe, and is conducted on both on the American and European plan; that is, board with or without lodging can be obtained so as to meet the wants of all.

Unlike the great hotels in other countries, it has grown from a small, little known establishment in 1849, to be one of the greatest houses of entertainment in the known world, a house where a hundred or two guests are hardly missed from the vast number found within its walls.

The proprietor, Mr. Woodward, first located himself in Pike street, between Clay and Washington, in 1849, where he put up a moderate sized two story wooden building, the materials for which he brought with him from his native state, Rhode Island. But finding that business was being concentrated nearer the line of the bay, he removed the house he had erected to its present location on Sacramento street.

In 1854, finding business increasing, without closing his house, the proprietor raised the frame building from the ground sufficient to build under, a basement and lower story of brick, afterwards extending the brick walls upwards until the whole building was enclosed with fire-proof walls. In 1856, a building much larger than the one on Sacramento street was added to the rear of the original, the new edifice fronting on Leidesdorff street, and forming together, a building shaped like the letter L. During the past year, the busines of the house has increased so much that the proprietor has been compelled to add two large buildings to his already overgrown establishment, which now occupies four large buildings united together, three of them fronting on Sacramento and one on Leidesdorff street, with a fourth story of another building adjoining, used for sleeping rooms. The upper stories are divided into moderate sized bedrooms, of which there are some hundreds capable of lodging in good single beds, six hundred persons. The greatest attention has been paid to the most perfect ventilation, all the rooms being so situated that fresh air is constantly passing through them unless the occupant desires otherwise. Every bed in the house is furnished with spring and hair mattrasses of the best kind, and every attention is paid to the frequent changing of the linen and all other items tending to secure the most perfect cleanliness in the sleeping apartments. The proprietor is now introducing a large and choice collection of new chamber furniture including mahogany bedsteads and stuffed spring chairs of the newest fashion, which he intends as soon as possible, shall supersede all those now in use, which by the by, are quite equal to those used by the great majority of private families either in California or elsewhere.

By means of a steam engine the water is forced into tanks, holding in all, some 15,000 gallons, in various parts of the buildings, for the use of the boarders, who have wash rooms, shower baths etc., conveniently situated on every floor near the rooms they occupy. In every wash-room, fire-hose and buckets are so placed that they can be put in use immediately on the first alarm of fire. With the aid of the attachees of the establishment and the use of the means provided, it would seem almost impossible for a fire to become dangerous to the inmates.

One of the most interesting features of the concern, and one that shows the enterprise and liberality of the proprietor, is the reading-room and library, which are furnished with nearly all the papers and periodicals published in the State, as well as the leading papers from all parts of the United States and Europe, in addition to a library of some 2,000 volumes of standard works, many of them of the best description. This room is crowded at all times of the day and evening, there seldom being less than a hundred persons engaged in reading the books, periodicals, etc., so liberally furnished by the proprietor for their use free of charge.

Connected with the establishment there is a laundry originally intended to do the washing of the house, which has been so extended as to include what is required for the boarders and others connected with the business. By the aid of the steam engine the washing machine and dryer is put in operation, requiring the aid only of one or two men to change the clothes from one to the other until they are ready to be put into baskets and hoisted to the top of the buildings, where in good weather, they are dried in the open air, and in wet weather taken into a room heated with hot air where they are soon dried, and then taken into another apartment, where, with the aid of a mangle, they are made ready to be returned to the laundry office, in as fine condition as the most fastidious can desire. As before stated, shower baths are to be had in half a dozen different parts of the house by the boarders whenever they choose, free of charge. On the first floor there are a large number of bath rooms fitted up in the most liberal style, where hot or cold baths can be enjoyed during all hours of the day or evening for the small sum of twenty-five cents each. And it is gratifying to know that large numbers daily resort hither to enjoy the luxury of those highly popular baths.

Two fire-proof safes with combination locks are provided in the office, not only for the use of the house, but for the boarders and lodgers, where they can deposit whatever they have of value with an assurance of safety not always

felt in deposits made in other places.

The "What Cheer House," has always been a strictly *temperance house*, liquors and wines have never been found within its walls, and its success shows how false is the oft repeated assertion that it is impossible for a house of entertainment to succeed where liquors are not furnished; and from this fact alone, it may be claimed, arises the quiet and good order which are so universally noticed in all its apartments.

The wants of the house were so pressing, long since, as to require the erection of a bakery, where competent men are constantly employed in baking from two to three barrels of the best quality of flour, each day, for the supply of the tables.

For the better accommodation of its numerous patrons, a first class hair dressing saloon is connected with the house, where all who desire it can be served in the most faithful and attentive manner.

The system adopted for the greater security of all classes of baggage belonging to the patrons is worthy of notice. Immediately on the arrival of guests their baggage is promptly checked and carefully arranged in a room devoted to the purpose.

Its office accommodations, since the recent enlargement of the house, if equalled, cannot be excelled by any other hotel on the Pacific coast. It is large and elegantly furnished, and with its richly designed entrance, speaks nobly in behalf the liberality of the proprietor.

The object in publishing this brief account is to point out what is worthy of remark in the history of the house as being wholly different from that of others. To give a full description of everything connected with it, would require more time and space than we could spare. From a partial examination of the establishment and from what we know of its history it is evident the proprietor was governed by the idea that "the nimble sixpence is better than the slow shilling," or in other words, that he has aimed to receive the patronage of all classes—of the whole community. Indeed he has labored and succeeded in making the What Cheer House, in the broadest sense, the People's Home. To effect this, he has aimed at giving better accommodations at a less rice than could be found elsewhere; and his success is evident to the most casual observer. This has been accomplished by a strict adherence to the cash system from the beginning neither giving or asking credit in any case. By the first, nothing is lost by bad debts, by the last, purchases are made at all times to the best advantage. At present, the provisions and groceries consumed are bought in large quantities; flour, sugar, coffee, butter etc., by the hundred barrels or packages, and other articles in similar large parcels, all for cash on the spot. Frequently there are from eight to ten thousand dollars worth in the store rooms, bought at such times as the market afforded the best opportunity for good bargains.

In short the proprietor has evidently proved the virtue of the philosopher's stone John Randolph claimed to have discovered—"Pay as you go,"—and by its aid, added to untiring in lustry, honesty and capability, has built up, almost without capital, a house of entertainment, in many respects, unequalled on the face of the globe. †

NEW BOOKS.

THE CHRISTIAN LIFE, SOCIAL AND INDIVIDUAL, by PETER BAYNE, A. M.—Sold by A. Roman, 114 Montgomery street. This book may well be called an extraordinary work. The demand for it commenced before its publication, and it is still eager and constant. There can be but one voice respecting it, and men of all denominations must agree in pronouncing it one of the most admirable works of the age. Carlyle has been considered the best biographical writer of the times. He has surely done some good service in redeeming some great names from terrible infamy; but Carlyle writes with one great end in view—to prove his doctrine of Pantheism. What he finds great in Cromwell or any hero of ancient or modern history, is to him a proof of Deity in man, in other words, the developement of Pantheism. Bayne meets Carlyle and joins issue with him. He shows with a reasoning and logic, as close and dense as Butlers, that *christianity*, not Pantheism, is the true developement of man's greatness. He proves it by individual cases, such as Howard, Wilberforce and Budgett. And in another part of the work he notices several of the phases of *modern doubt* to observe, whether and how the christian life can spring amid it, triumph over it, or stand unassailed by it, and brings up for his examples John Foster, Thos. Arnold and Thomas Chalmers.

To the readers of the Westminster Review we commend this book, especially as in it they will find an interesting chapter on "Positive Philesophy," the new and elaborated system of religion by M. Conti. Of the above Mr. Roman has but twenty-five copies, and we would take this occasion of advising clergymen who have not a copy, to send at once and procure it. The price is $1 25.

THINGS NOT GENERALLY KNOWN.—By turning to the first page, and under the above head our readers will gain a very good idea of what sort of a book "Things not generally Known" is. The book is a volume of 432 pages, and every one of them is filled with useful and entertaining matter. Sold by A. Roman.

GOLDSMITH, CONQUEST OF GRENADA and ALHAMBRA.—For the above works by Washington Irving, we are indebted to Mr. Roman, and as Irving is so well and favorably known, we will simply say of the man who sells his books just now at very low prices, that this man, Mr. Roman, will soon close out his entire stock, and if any persons wish to avail themselves of the chance of getting good books at reduced rates, they must apply prior to the 16th of January, as his business is such that he must close at that time.

THE BIBLE IN COMMON SCHOOLS.

The second discourse on this subject, by the Rev. Dr. Anderson, was delivered last Sunday evening.

The objection now to be noticed is, that our English translation of the Bible is a Protestant one, and hence, being sectarian, ought not to be tolerated in the Public Schools.

After giving a brief and rapid sketch of the rise of Protestantism, and defining its true meaning, he dwelt at length on the versions of the Sacred Scriptures.

The Old Testament was written in the Hebrew language, the New Testament in the Greek, and if all the nations of the earth had been familiar with these tongues, no translation of the Scriptures would have been needed; but, as already seen, the Bible was written for the whole world; for the Father had given to the Son all the nations, kindreds and tongues, yea, the uttermost parts of the earth for His possession. All these were or are, in the progress of time, to be converted to Christianity, and become peaceful subjets of Christ's kingdom. This conversion was and is to be accomplished by the instrumentality of the Scriptures, for it is written, "How shall they believe in Him of whom they have not heard?" And again, "Sanctify them through Thy Truth—*Thy Word* is Truth." And "Search the Scriptures, for they are they which testify of Me." That this gracious arrangement might be effected, it became necessary to translate the Scriptures from the original Hebrew and Greek, into the languages of the different nations of the earth.

Before Christ, some 280 years, the Old Testament was translated into Greek for the Alexandrian Library. Of the New Testament, there were translations into the "Syriac, the Arabic, the Persian, and the Armenian. There were, also, versions in the three dialects of Egypt, viz: the Coptic, or dialect of Lower Egypt; the Sahidic, or dialect of Upper Egypt; and Bashmonic, a dialect of Bashmon, a province of the Delta." These are known as the "Oriental versions."

Of what are called "ancient western versions," there were the "Latin Vulgate, the version of Jerome, the Gothic, the Schlavonic and the Anglo-Saxon versions." Of what are known as "modern versions of the Old and New Testaments," the number is large. The list is found in Hallam's History of Literature, or in Horne's Introduction. Our time will not permit us to enumerate them. The first English version was that of Wickliff, about the year 1378, and was in manuscript, the art of printing was not then discovered. The second was by Tindal, and was the first printed translation in our tongue. The first edition was published in 1526. He and his two assistants, Fry and Roye, were burned at the stake by the Romish Church, for this good work. The third, a continuance of Tindal's, was by Coverdale, in 1535. The fourth by Matthew, in 1538. The fifth by Hollybuster, A. D. 1539. The sixth was by several learned men in 1539, and is called Cranmer's Bible. In the same year the seventh appeared, called "Tavernie's Bible." The eighth was the Anglo-Genevese version, in 1557. In 1568 the Bishop's Bible was published, so called from the active agency which Archbishop Parker had in procuring its publication. The next is the authorized English version, known as King James's Bible, published in 1611.

On the continent of Europe the Scriptures were translated into the German, French, Italian, Russian, Hungarian, Polish, together with those languages bearing affinity to the German, or dialects of it, viz: the Danish, Pomeranian, Lower Saxon, Icelandic, Swedish, Dutch and Finish. There are also versions in Bohemia, Wallachia, Bulgaria, Romania, Romaic or Modern Greek, Turkish, Portuguese, Albania and Maltese.

In the languages of Asia we have very many versions, which we cannot now name. The Bible, in whole or in part, has also been rendered in the languages of several tribes of Africa, and North and South America.

By consulting Horne or Hallam, to whom I am indebted for these facts, you will find, in large detail, the history of the wonderful spread of the Word of God by means of its translation into the several tongues of the world; and, at this time, it is found in more than two hundred different languages or dialects.

Respecting the vast number of versions, there is made, since the great Reformation, one testimony, that, *in the main*, they are faithful to the original. The translators seem to have been deeply impressed with a sense of the awful responsibility of their work. They studied and wrote as if under the eye of that great God, whose Word they were attempting to reveal to the nations sitting in darkness, and as if the awful curse against the man who added to or took from the words of the Book was ringing in their ears. Hence the freedom from all sectarian bias which these translations exhibit. In the whole list, I know of but one version which has trifled with the original and attempted to conform it to the dogmas of a particular sect, and that is the Romish version, made at Douay, in 1609.

"The authorized version," as it is called, is, by all unprejudiced and competent judges, pronounced as almost perfect. An eminent European scholar says: "It is unnecessary to pronounce any eulogium on that translation, which, it has been justly said, far surpasses every other English version of the entire Bible, in the characteristic qualities of *simplicity, energy and purity of style*, as also *in uniform fidelity to the original*." The same testimony to its excellence and fidelity has been rendered by the great and learned men of the world for more than two centuries. Among them are Selden, Lowth, Horsely, Middleton, Doddridge, Beattie, Scott, Clarke, Stuart, together with Bengel, Havernick, Hengtonbury, and a host of other eminent divines of different communions.

Indeed, this version could hardly be otherwise, for it was made by a body of the most pious and learned men the world has ever seen, and with a care and deliberation never before or since bestowed on any undertaking. Read the history of the men and the transaction. "In 1603, King James VI. appointed fifty-four learned men to perform the work. Only forty-seven, however, were actually engaged in the labor. They were divided into six companies, who met at different places, having their respective tasks assigned them. They entered upon their task in 1607, and, for three years, they were closely engaged in the work." The learned Selden says: "The translators took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, in either of the learned tongues, or French, Spanish and Italian. If they found any fault, they spoke; if not, they read on." "When the work was completed by these six companies, the whole was revised by twelve of the translators, two having been chosen out of each of the six companies. The copy thus revised was again examined by two very learned men, Dr. Smith and Dr. Bilson, Bishop of Winchester"

It must also be borne in mind, that these men had the benefit of the previous labors of Wickliff, Tindal, Malthus, Coverdale, as also of Luther, and Calvin, and Erasmus, and a host of men, mighty in the Scriptures.

Furthermore, let it be carefully noted, that this version has stood the test of the most learned criticism for 267 years. The original Hebrew and Greek, from which it was translated into English, have lain open to the world for these long years, with this translation lying beside them, and *friend nor foe has been able to detect a verse omitted, or an intentional improper reading.*

And, still further let it be noted, that, during these more than two and a half centuries, this English version has been honored and blessed by the Holy Ghost to the conversion of sinners, the sanctification of saints, and the building up of the Church of Jesus in all its evangelical forms. It has been the Book alike of the Covenanter and the Puritan—of the Episcopalian and the Baptist—of the Lutheran and the Methodist—of the Congregationalist and the Presbyterian—and of all the Evangelic Church of God. Differ they may and do, in forms of government and modes of expressing their peculiar tenets, but they have one and the same Bible. And still further, the millions in these Churches have found the wisdom of this Bible to be the wisdom of God and the power of God to their salvation. They have been guided by its precepts, have been sustained by its consolations, have died resting on its promises, and are to-night singing hallelujahs in that heaven to which it led them.

And this, my friends, is the *sectarian Book*—the *Protestant Book*—the unfaithfully translated Book—the Book unfit to be taught to the children of free, Christian America in the Public Schools, where they are congregated!

So, at least, says a School Director in the city of New York. Dr. Cheever gives us the written order of a trustee in one of the wards of that heterogeneous city. The Doctor says: "As an illustration of the influences and the *men* by whom the exclusion of the Bible was accomplished, a written order was produced by the teacher of a school in one of the wards where the Bible was prohibited, which order was served upon him by the trustees of the school, in the words and manner following:

"Sir By a *unanimos* vote of the trustees Last Meeting all Secterian Books *is* Requisted to *Bee* Removed from the School as it is *thaught* the *Bibl* one it is *requisted* to *Bee* Removed."

The opinion of this learned School Director to the contrary notwithstanding, we have just seen, from *the ability of the translators*, from *the fidelity of the translation to the original*, and from the *concurrent testimony* of the *learned of all denominations*, that our English Bible *is not a Protestant Book*, unless the original itself be Protestant.

Dr. Cheever finds an argument against the charge of Protestantism, in the fact, that the English translation of the Scriptures was made before Protestantism had an existence. This is true both of Wickliff's and Tirdal's versions. The former was made one hundred and fifty-one and the latter three years before the Protest of Spire; and it is also true that, owing to the learning and fidelity, both of Tindal and the English translators, the versions are substantially the same. In this view, our English Bible existed before Protestantism.

There is some force in the argument, but we do not need it in our present defense; for it is enough to know that *our common Bible is a faithful translation of the original Hebrew and Greek Scriptures.* Among the testimonies adduced in proof of this, I might have named Dr. Geddes, himself a Romish ecclesiastic and learned man, who made a new translation of the Scriptures. Speaking of the English Bible, he says: "Of all versions, it is the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text."

Our English Bible is, then, God's Bible, which was written by Moses and the Prophets and Apostles and other holy men, under the inspiration of the Holy Ghost. This is and must be true, unless it can be shown that, by the act of translating a book, its genuineness and authenticity is destroyed. Who is prepared to take this ground? Do Calvin's Institutes and Commentaries cease to be his works, when they are translated into English from the Latin and French? Do the Orations of Demosthenes and Cicero cease to be theirs when translated into our tongue, or do the subjects whereof they treat become local and sectarian when clothed in English words? Does the System of Mathematics by Bourdon cease to be the production of his mind, and cease to be true in their principles, when translated by Davies? And does the Word of the living God lose its catholic nature and cease to be the rule of human conduct, when it is faithfully, literally translated into the vernacular of any nation?

We have dwelt long on this objection, because it is the main ground relied on by those opposed to the use of the Bible in the schools; for if it be not a sectarian, not a mere Protestant Book, but the Revelation of the Will of God, the objection falls to the ground.

We now repeat, that, if ability and fidelity in the translators—if the concurrent testimony of all the learned, for 250 years—if the ordeal of criticism, by friends and foes—if the honor of God shows it, and the salvation of millions through its teaching, be any evidence that it is a true transcript of the Word of God, then our English Bible is not Protestant or sectarian, but the Word of God.

The rest of the discourse, which is a discussion of the Rights of Conscience, we reserve for next week.

CITY ITEMS.

Rev. Mr. Collins will deliver a lecture before the Young Men's Christian Association this evening, in the First Presbyterian Church, on Stockton street.

NO MORE OPPOSITION.—Coffey and Risdon state that their boat, the steamer Princess, has not been bought off, but withdrawn from the up-river routes until other parties can be induced to take a three-eighths interest in her, when they will keep her on the Sacramento and Stockton routes for one year.

SUDDEN DEATH.—Frederick Lund, a Norwegian, died suddenly on Tuesday morning, as he was being conveyed in a carriage by his friends to the hospital on Stockton street.

ANOTHER.—A German known by the name of Harris, aged about 45, was found dead in his bed on Tuesday, in the Wm. Tell House.

RELIGIOUS NEWS.

A new church edifice, built by the citizens of Auburn, for the use of the M. E. Church, was appropriately dedicated to God, on Thursday, the 25th ult. What a joyful Thanksgiving it must have been to the friends of Christ in that place! What a bright page in the annals of Auburn, which, for so long a time, has been seldom as far below par, in matters pertaining to the interests of religion. And all honor to Mrs. Dr. Crandall and her noble associates, through whose active and earnest efforts, the glory of the second far exceeds the glory of the first.

From the *Advocate*, we learn that the new Church in Auburn is 50x30 feet on the ground and 22 feet the hight of the ceiling, surmounted by a tower. The inside is hard finished and well seated; the aisles and altar are carpeted. The house is thoroughly furnished with sofa-chairs, lamps, table, stoves, &c. The entire cost is said to be about $3,500. Only $800 remain unprovided for, and the ladies are pledged for this. Nobody can ask better security than their word, in such a matter.

The Rev. G. W. FINNEY, of Massachusetts, arrived in the J. L. Stephens, last week, and expects to remain in this country for some time, if not permanently. He will, for the present, reside in Oakland, with his son-in-law, Dr. Cole. Mr. Finney has, heretofore, been an efficient and successful pastor, as well as an earnest and active laborer in the cause of Temperance and every good work. We trust many years of labor are yet before him in his new home, and that he may, by his experience and counsel, impart fresh strength to those already here.

FIRST CONGREGATIONAL CHURCH.—The re-opening of this Church took place last Sabbath, and was attended by a large audience. The improvements which have been made, make it equal, in appearance as well as in comfort, to any building of its class in the city. May its greater beauty, its full glory be, the constant presence and power of the Holy Ghost.

THE REV. MR. COLLINS, recently arrived from South America, will lecture before the Y. M. Christian Association, in the Rev. Dr. Andershn's Church, Stockton street, this evening. The public are invited to attend.

THE REV. D. SIMONDS, who was reported by us, last week, as dangerously ill, in Forest City, is now slowly gaining, and by his physician is considered out of danger.

INDULGENCES.—The Catholic clergy, of this city, gave instructions to their different flocks, last Sabbath, respecting the proper observance of the Jubilee, which the Pope has proclaimed to the "faithful." The time is limited to the month of December; rather short notice, we think, for the circulation of such blessed tidings. We can assure our Catholic friends, however, that if they do not happen to avail themselves of the benefits of it, they will not, in any manner, be losers, for the whole thing will not pay. The Pope cannot deliver any of his "faithful" followers from "temporal punishments due to their crimes," unless it be to some few who may live in his dominions. If Patrick or Jacque steals his neighbor's cash, he will stand no better chance to escape the State Prison, *i. e.* the "temporal punishment," &c., if he has a house full of Indulgences, duly certified, and all that, than if there were no such thing ever heard of.

MARRIED.

At Fiddletown, Nov. 23d, by Rev. W. J. Cooper, Nelson L. Morry to Hannah P. M. Gilpin.
At Boston Ravine, Nevada county, Nov. 28th, Albert F. Sherlhorn to Emily Humphreys.
At Downieville, Dec. 2d, Lemuel Hibbard to Margaret Davidson.
At Mariposa, Dec. 5th, J. P. Ware to Barbara Maul.
In this city, Dec. 4th, Mr. Ludwig Wahl to Miss Caroline Wahl, all of Napa county.
In this city Dec. 5th, Hermann Schroeder to Miss Metta Luehrsen, all of this city.

DIED.

In this city, Dec. 6th, Violet, wife of Charles Broad, a native of Dublin, Ireland, aged 44 years.
In this city, Dec. 5th, John McElroy, a native of County Monahon, Ireland, aged 31 years and 9 months.
At Stockton, Nov. 28th, H Toler, aged 66 years.
At Sacramento, Dec. 4th, Mrs. Susan Toland.
At Sierra Valley, Nov. 20, Charles M. Adams, formerly of Pittsfield, Me., aged 26 years.
At Ashville Ranch, Nevada county, Nov. 21st, Mary Ann, wife of Capt. Joshua Harding, aged 41 years.
At Yreka, Nov. 20th, Cordelia R., wife of H. S. McEwan, formerly of Holt county, Mo.
At Yreka, Nov. 29th, Lafayette Witt, aged 27 years, formerly of Missouri.
At Salisbury, Sacramento county, Nov. 29th, Lucy Matilda, wife of T. G. Salisbury.
At Central Hill, Calaveras county, Nov. 27th, Sarah, wife of William Bright, aged 36 years.

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ARRANGEMENTS HAVING BEEN MADE with the Pacific Mail Steamship Company for the transportation of Passengers from San Francisco to Ventosa, Conveyances will hereafter leave Ventosa regularly, on the arrival of said Company's vessels, on or about the 15th and 30th of each month, for Salina Cruz, connecting there with the Company's new and beautiful light draught steamer "Sachil," down the Coatzacoalcos River, to Minatitlan, and the fast and favorite side-wheel Steamship

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With the California Mails and Passengers, on or about the 3d and 18th of each month.

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MACHINE SHOP,

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THE UNDERSIGNED CONTINUE TO manufacture, at the above Establishment, every description of

MACHINERY,

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WE ARE SOLE MAKERS OF

Howland's Patent Rotary Quartz Mill,

Which have now been thoroughly tested in many localities, and are believed to offer many advantages over any other mill now in use. We also manufacture

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Force Pumps, etc., etc.

Quartz Miners can be supplied at short notice with

Screens of any degree of Fineness,

Made from the Best Russia Iron, and in the most perfect manner. We have facilities for furnishing this article to any extent which may be required.

Orders are respectfully solicited for any of the above, or other articles in our line. It is our design to turn out the best work, for which we have facilities at least not inferior to those of any other establishment on the Pacific coast, and at the most reasonable prices.

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FOR THE SPEEDY CURE OF

COUGHS, COLDS, INFLUENZA, CROUP, HOARSNESS, Bronchitis, Pneumonia, Diseases of the Bowels arising from Cold, Incipient Consumption, and for the relief and (if at all possible) cure of patients in advanced stages of the latter disease.

This celebrated preparation, like the Bitters, may be confidently relied on. It is designed for a class of diseases more general and more fatal than any other—those springing from a "slight cold." That eminent authority, Dr. Bell, says: "I will not say that Colds are to our inhabitants what the *Plague* and *Yellow Fever* are to those of other countries; but I can aver confidently that they usher in disease of greater complexity and mortality than these latter."

Do not trifle with your health; but, if suffering from a cough, or cold on the lungs, buy a bottle of HOOFLAND'S BALSAMIC CORDIAL, and you may safely count on a cure. Thousands have done so, and have certified to its wonderful effects.

Coughs sometimes proceed from a disordered or dyspeptic state of the stomach, in which case the German Bitters should be used. In cases of weakness, or general debility of the system, resulting from a protracted cough, the German Bitters will be found of great benefit.

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Prices Reasonable.

D. B. HINCKLEY, WM. E. WORTH, WM. A. FIELD,

no18-6m PROPRIETORS.

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A Story of Fairies.

Some big folks, and even some little folks, do not believe in fairies. How strange! But for fear some of the readers of the "Little Pilgrim" may be unbelievers in regard to these little sprites who roam o' nights, I will tell you a short story, and if it does not convince you of their existence, I do not know what will.

"Sam," was a tall Irishman, who used to weave bed ticking on a hand-loom, long years gone by. Did I say Sam was tall? He was far "worse nor that," as he would have said—he was *long*—six and a-half feet long. He was as honest as he was long, and "a broth of a boy intirely," as he used to say of himself. Well, Sam was not only a believer in fairies, but could give good reasons for the faith which was in him.

"Sam," said the friend, who told me the story, to him one day, "they say you believe in fairies. Come, sit down here, and tell me about them." Sam doubled up his legs, which were longer than any timber, and nearly as long as any warp in his loom, seated himself and began:—

"Is it my belief in fairies you would be afther havin? Sure, I have no *belief* about it, but its knowledge I'll give yez. Well, when I was a bit of a boy, and lived in the North of Ireland, me father and mother had gone from our cabin one evening to a neighbor's, and left the children alone. We got to looking outen the windie (which was a hole in the side of the cabin) at the moonshine, and me big sister was afther telling us stories about witches, and fairies, and the like, to keep us contint whiles the ould folks was gone, when all of a suddent, the youngest of all the childer (and there was thirteen of us) cried out that the pasture fornent the cabin was full of fairies! And sure, when the rest of us looked out, be dad if the lot wasn't kivered with them, and white ones at that! Whiles we were taking our looks at them, one at a time, through the windie, and the illigant craythurs were scampering round, some in the moonshine, some in the shade of the hedge and trees, the ould rip of a dog, that should a know'd better, set to barking like mad, and away whisked the fairies. Me little sister who first discivered them, began to cry at their going away, and asked us wouldn't we catch her a fairy? Wid that, me brother Jem and meself ran afther them—for we loved our little blue-eyed sister, and many's the long year since I saw her yellow curls, as she cried after me and Jem when we left the ould counthry. But, as I was saying, Jem and meself gave chase to the fairies till they disappeared round a woody knoll, when we made a bold shtroke of running round t'other side, to head them off like. But (ye'll scarce believe me, mor'n we did our own eyes) so soon as the little white craythurs got round in the shadow of the knoll, out of sight, be jabers, every mother's son of them had turned himself into an ugly ould sheep, and when we got round there, they were all atin gras, as if they had niver been fairies at all at all, but only ould sheep all their lives!—*Little Pilgrim.*

A Struggle and Victory:

OR THE MINISTER AND THE HAMS.

Many years since there lived in Philadeladelphia a gentleman of talent and cultivation, who had acquired a penurious habit. It was so well known, that after he had become a professor of religion, it was regarded as a task both distasteful and useless to call upon him for any benevolent enterprise. On one occasion, however, a committee of two gentlemen made up their minds to put htm to the test. The object on behalf of which they desired contributions, was an eminently good one, and they were conrteously received, but when their object was made known, the gentleman's visage lengthened, and he was profuse in the expression of his good wishes, but he really could not contribute. Determined not to be easily foiled, the collectors set the object before him in all possible lights, and kindly said some things which might by chance reach his conscience. He became evidently disturbed, a mental conflict was going on within, he started to his feet, went to his desk and hurriedly took from it a large bank-bill, and as he handed it over, he struck his breast smartly with his fist, exclaiming, "There, old man, I have got the better of you once!" It was a struggle and a victory.

In the last number of the Presbyterian Expositor is an anecdote equally good, if not better. The writer says:

I had the following narrative from a most reliable source, and as near as may be, will give it in the language of the narrator.

I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit. Money was his God. He was proverbially a 'mean man.' Between forty and fifty years of age, he became a subject of 'Sovereign Grace.' His eyes were opened to see with great distinctness the truth of that word, 'A man's life consisteth not in the abundance of the things which he possesseth.' In a word, he was truly converted. At the period of which I speak, he was a wealthy farmer, on one of our rich prairies. He united with the people of God, he confessed and most deeply deplored the sin of covetousness. He promised, with Divine help to 'Live no longer unto himself.' He was sincere in his promise and his purpose. Little did the poor man know himself, the power of habit, of temptation, or of the conflict before him between the 'Old and the New Man.'

As was then the custom in the Methodist Church in the country, and is to some extent at this day, the minister in charge was in the habit of receiving his dues in provisions, etc. Soon after 'Old Covetous united with the class, the preacher got out of meat: so he 'harnessed up' and rode over to brother C—s house.

"Good morning, brother C—."

"Good morning, glad to see you; won't you light?"

"No, thank you. Wife says we are out of meat, and I thought"—

(Old man.) Out of meat, are ye?" (New man.) "Well, I'm glad to hear it; it will do me good to supply you. Go to smoke-house, yonder, and take the *best* ham you can find—mind and *take the biggest.*"

On went the preacher, and soon returned, bearing a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solus.*) You old fool! that ham weighs twenty pounds! Hams are scarce—worth one shilling per pound." (New man, *solus.*) "God loveth the *cheerful* giver." "What shall it profit a man, though he gain the whole world and lose his own soul?" O God, forgive me! "Get thee behind me, Satan." Here, Mr., come back! come back!—"Now," said he, "go again to my smoke-house, and *this time get two hams.* Get the very best—mind you get rousers."

Soon he returned, bearing forty pounds more of the precious meat; then came over the poor man again the spirit of covetousness.

(Old man.) "Well, you *are* a fool! You will die in the poor house yet! Forty, sixty pounds—worth eight dollars! Eight dollars gone slick!" (New man.) "Honor the Lord with thy substance. Give, and it shall be given unto you." "Rejoice not against me, O mine enemy; though I fall, I shall rise again." "Though I walk through the Valley of the Shadow of Death, I will fear no evil." O! I am—*I am* in the Valley."

Poor man, he was, and like Bunyan's Christian, he sheathed his sword and cried to Him who was "able and willing"—Lord save me."

(New man.) Here, Mr., come back! come back!" Now his manly form trembled! The water stood in his eyes, and then, like a little child, he wept and sobbed as he told his minister of the warfare within. "And now, Mr. Devil," said he, "*If you don't quit this business I'll give away every ham I've got in the smoke-house!*"

Then "Apollyon spread his wings and left hi for a season."—*Presbyterian.*

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Butter, Goshen, in tubs or firkins,	Herrings, in tins,
Cracked Wheat,	Hominy, coarse and fine,
Codfish,	Lard,
Crackers, Soda, Sugar, Pic-Nic, and Ginger,	Maccaroni,
Farina Crackers and JennyLind Cakes,	Mince Meat in Jars,
Corn Meal,	Mackerel, in 1-2 bbls. or kitts,
Corn Starch,	Oat Meal,
Cheese, of New York or California,	Peas, Split,
do. Swiss or Sap Sago,	Pork, Pearl Barley,
Eggs,	Rice, whole or ground,
	Salt, in boxes or bags,
	Sago,
	Tapioca,
	Tongues, Smoked,
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Fruits, etc.

Apple, dried,	Jams and Jellies, all kinds of English and American; pints and quarts of glass, and 1-lb. and 2-lb. tins and pots,
do. fresh in cans or bottles,	Lemon and Orange Peel,
Almonds,	Limes,
Assorted French preserved fruits	Pie Fruits, assorted, by the bottle or dozen bottles, English or American,
Assorted American do	Prunes, in fancy boxes or by the pound,
Barberry Sauce,	Quinces, Preserved,
Cherries, preserved or fresh in cans or bottles,	Pine Apple, in tin,
Citron, dried or preserved,	Raisins, Malaga or Sultana,
Currants, Zante,	Raspberries and Raspberry Jam,
do. Pie Fruit,	Strawberries, Jelly and Jam,
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Cayenne Pepper,	do English, dry,
Caraway Seed,	do California, do.
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Do you want to stop at an establishment favorably known throughout California, Oregon, and all other places, for its moderate charges, good and the best beds, together with order, comfort, convenience, and superior accommodations?

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THE HOUSE IS OPEN ALL NIGHT.

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sept18-3m R. B. WOODWARD, Proprietor.

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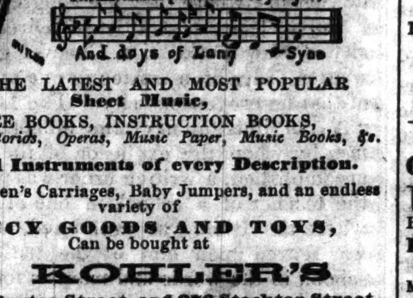

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Many diseases that afflict humanity are inherited as heir looms from the diseased bodies of sickly sires. Scrofula, Consumption, Syphilis and Fits, are among the most common of constitutional diseases. Now, we care not how many generations the seeds of these diseases may have been established in the system, corrupting the blood—*Radway's Renovating Resolvent* will eradicate from the bodies of the afflicted every particle of diseased deposits, and fill he veins with new, pure and healthy blood.

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Radway's Renovating Resolvent should be hailed as a blessing by every mother, throughout the land, whose infants are afflicted with Sores, Humors, &c. These breakings out (thus early) are evidences of disease transmitted from the parent stock. A few doses of the *Renovating Resolvent* will eradicate every vestige of the disease and insure the child a sound and healthy body.

R. R. R.

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R. R. R.—Radway's Regulators will cure, effectively and speedily, Costiveness, Indigestion, Inflamation of the Bowels, Dyspepsia, Liver Complaint, Diseases of the Heart and Kidneys, Female Complaints, Small Pox, Fevers, Measles, &c., &c. Whenever the system is out of order, a dose of Radway's Regulators will restore it to regularity. No female should be without them

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With the above, we have a
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Rent Houses and Lands, Collect Bills, Negotiate Loans, &c.
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READERS OF THE PACIFIC AND STRANGERS, visiting Sacramento, desiring Goods in our line, are invited to call on us and examine an assortment not excelled in the State.
New and Choice Varieties for Retailing,
Received by every Steamer, direct from manufacturers in Philadelphia and Eastern Cities.
STROBRIDGE & COLLINS,
m18 tf J street, corner Fifth.

Dissolution of Copartnership.

THE Copartnership heretofore existing between the undersigned, under the firm of CORBETT, MANCHESTER & CO., was dissolved this day by mutual consent—Mr. Manchester retiring from the firm, and D. E. Corbett to continue in the business and pay all Bills on the Store at date—Mr. Manchester to pay all Debts on Horse and Dray.
D. E. CORBETT.
G. W. MANCHESTER.
San Francisco, Sept. 29th, 1858.

THE undersigned having purchased the interest of Mr Manchester in the above firm will continue as heretofore in the business of FAMILY GROCERIES, wholesale and retail, at the old stand, corner of Stockton and Greenwich Streets, where he hopes to receive the patronage of their friends and the public, heretofore so liberally bestowed.
oct7-is3t D. E. CORBETT.

CAKES & CONFECTIONERY!
G. MITCHLER,
251 Washington St., 2 doors below Stockton,
Is constantly replenishing his stock of
Confectionery, Mottoes, Fancy Toys, &c.
And keeps the best assortment that can be found in the City.
For Parties and Weddings, he has an excellent service o
SILVER WARE AND ORNAMENTS,
Recently imported by him from Paris.
Cakes and Confectionery made of the BEST MATERIALS
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Forward Freight and Parcels to all parts of the United States and Canadas, and through the
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To all parts of EUROPE. Execute Commissions, make Collections and Purchases, and attend promptly to all matters pertaining to the Express business

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In charge of experienced and faithful Messengers, to all the Towns and Mining Camps in California.

Semi-Monthly to Oregon and intermediate points, on the northern Coast, and San Diego and intermediate points on the southern Coast, and by every vessel for the Sandwich Islands.

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NEATS' FOOT OIL, IN BARRELS AND CASES;
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